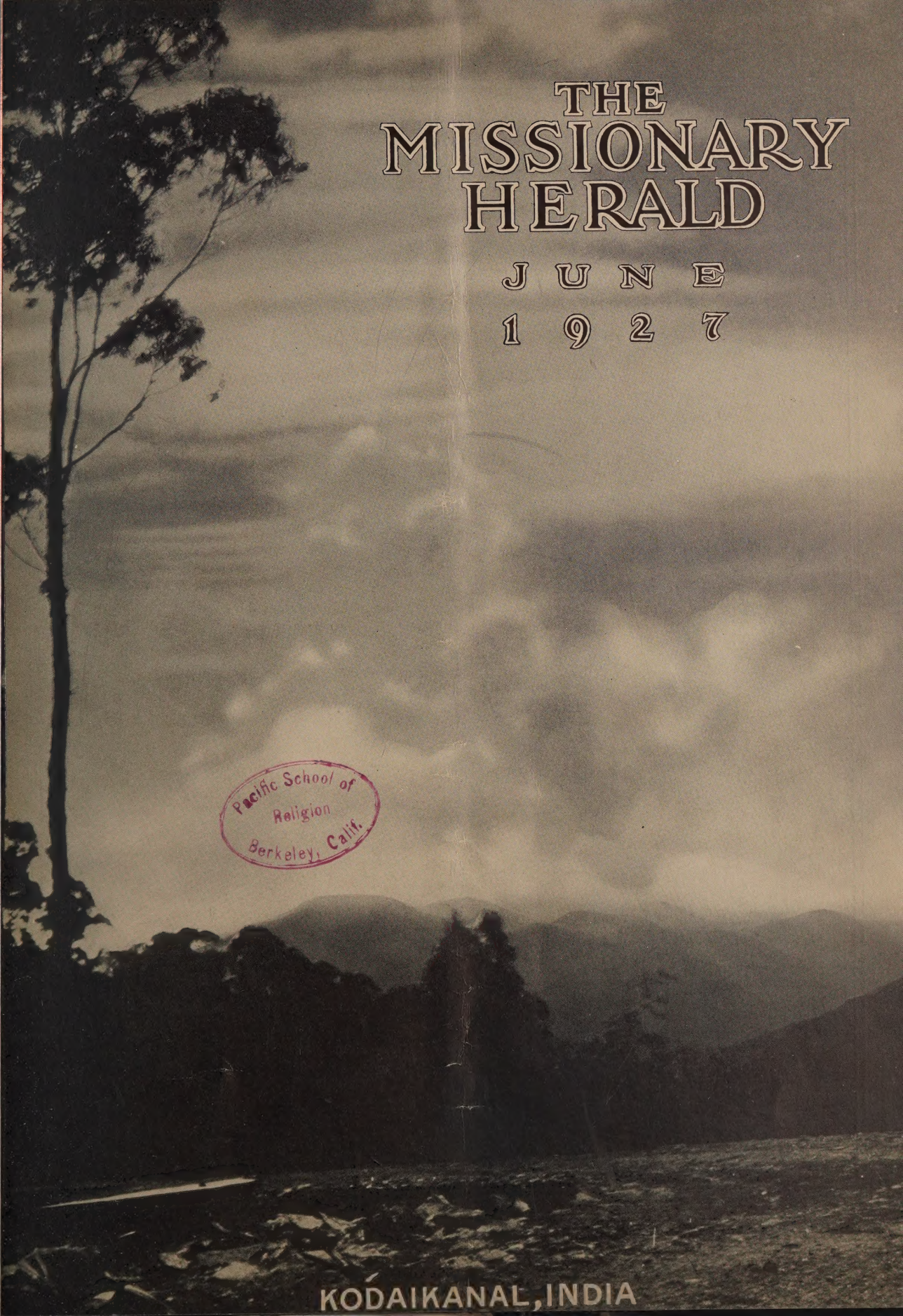

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CONTENTS

COVER. Kodaikanal. By John J. Banninga

FRONTISPIECE. By the Sea in Ceylon 210

ARTICLES

An Oriental Looks at Christian Missions. By D. Brewer Eddy . . 211
Abraham of India and the Song of the Cross 216
Dr. Bill of Manepay. By Winfield Q. Swart 217
To the China Constituency of the American Board. By Rowland Cross 220
Reminiscences of James L. Barton (VI) 221
Call Out the Reserves. By Edward H. Smith 224
Herald Questions 225
Kodaikanal the Uplifting. By J. J. Banninga 226
A Page of China News 231
The Chuan Family of Peking 233

WORLD WINDOW 214

HOME BASE 228

SO OUR MISSIONARIES WRITE 234

MISSION NEWS 235

MISSIONARY PERSONALIA 237

THE CHRONICLE 240

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Sketch by Mrs. William E. Strong

BY THE SEA IN CEYLON

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

AN ORIENTAL LOOKS AT CHRISTIAN MISSIONS

Secretary Eddy first reviews, then replies to, the article by J. J. Cornelius

I.

THE article under this title by John J. Cornelius, in the April number of *Harper's*, is one of the most thought-provoking inquiries concerning some present policies and future changes that may be required in missionary method that has been published for some time.

Mr. Cornelius wields an acute and effective pen. He knows the situation, for he is a fourth generation Christian, and his wife comes—as does he—from one of the most prominent East Indian Christian families. The article runs somewhat as follows:—

The present missionary enterprise reveals an imperialism in religion that is producing friction among nations in the Orient. Commercial and political interests are influencing missionary activities more than we would like to believe. The new spirit of Nationalism in various countries is developing a decided aversion to the missionaries as a group, and if church members in the West learn of this attitude the tide of interest in foreign missions will recede, and disgust will replace devotion, to the loss of our missionary treasuries.

The East has come to think of Christianity as part of the political game of the West. The Boxer War, taking an anti-Christian angle, cost China $320,000,000 of indemnity. The present anti-Christian movement argues that the presence of missionaries has troubled many countries, losing them their independence and laying burdens upon them. The treaties in behalf of the missionaries have been onerous. India also has learned that the Bible came first and then came gunpowder, and "before the Christians went to Africa, Africa had land, but no Bibles; now they have Bibles but no land."

"Rightly or wrongly, even today the missionaries are frequently thought of as the political agents of alien governments." In India, since the War, any Board at work there must accept a limiting clause suggested by the British Government, to the effect that "due obedience and respect should be given to the lawfully constituted government." No wonder the Indian, who is eager for self-government, believes the missionary is on the side of British oppression!

He believes missionaries tend to suppress national culture in India. The use of English in all missionary higher schools, and the scant emphasis given to the national art or music or literature, is making Westerners of the Indian converts. Anything like literature and music was regarded as heathen, because it was used in processions and celebrations, and the older missionaries replaced even the Hindu names of the converts with such effects as "Joseph Gabriel," "Mary McFarland," "Henry Senecafalls" (can't you see that little Sunday school in Seneca Falls that gave, perhaps, the $30 a year to educate that boy!!).

In the treaties with China since the Boxer riots, Chinese converts receive special protection by foreign courts, and "even some incorrigible criminals became Christian nominally in order to escape lawful punishment." Is it any wonder that animosity has grown and anti-Christian movement is spreading in many of the countries of the Orient?

"Coupled with the intemperate aggressiveness of the Western nations, the simple religion of the Humble Nazarene has become the most aggressive, exclusive, and powerfully organized religion in the world. . . . The attempt of the missionary appears to be to make Christianity the Nordic among religions. Glance at some of the lines of "Greenland's Icy Mountains":—

> "The heathen in his blindness
> Bows down to wood and stone.
> Can *we* whose souls are *lighted*
> With *wisdom* from on high;
> Can *we* to men *benighted*
> The lamp of life deny?"

Missionary literature constantly dwells on the evils of heathen religions until it gives the impression that most of the girl babies are even yet tossed into the Ganges. Apparently this is necessary to wring missionary gifts from American churchgoers.

But now that the foreign students are thronging to America, they see the failure of Christianity to solve our own social problems. They see "the ghastly sight of the Negro being riddled by bullets by angry mobs under a civilized administration. . . . They do not understand a caste system opposed by the teachings of Jesus but upheld by the churches of the South. . . . The Mohammedan regards his religion as being more practical and democratic; the Chinese upholds

Confucianism as a livable code of morality, and the Hindu says that Christianity being idealistic, the West is not prepared to pay the price for it. . . . The Oriental now thinks of America as a land which insults the Hindu, excludes the Asiatics, and lynches the Negro; and if we argue that Christianity must be judged by its finest representatives and that it has never yet been fully tried in our social fabric, the East is ready with the answer, "If it has not been tried in the West in its history of nearly 2,000 years, why try it on us?"

Mr. Cornelius then admits that changes have been rapid in recent years; that there is a new type of young missionary that is trying to be fair, and that the missionary press is beginning to put forth more sensible literature; that everywhere there is a widespread and new appreciation of Oriental culture, and the growing conviction that the East has something to give to the West. The author believes that we are at the door of rapid changes and that the modern, progressive, broad, and essentially just attitude toward Oriental civilizations and races will bring rich rewards in missionary service.

We may conclude with this constructive quotation: "The inner meaning of the anti-Christian movement must now be clear. It is a call to Christianity to disentangle itself from all its political complications, to substitute disinterested service for proselyting as its motive; to seek to supplement and not to supplant; to be domestic and not foreign; to be concerned more with life and less with government."

II.

THE article by Dr. Cornelius is not an attack upon missions. It is a frank and friendly listing of certain dangers, imperfections, and errors that may be found in mission fields. There are four or five distinct points; most of them quite familiar.

The danger of taint by commercial and political influence should be guarded against by every missionary and by every Mission Board. But it is fair to ask: Are the givers to missions in the Congregational churches today giving in order to win the world for Anglo-Saxon supremacy? They are not. The Christian Church in America is not interested in Nordic supremacy, nor in American domination on a political basis. It is afraid of exactly this element. We are seeking ways to be fair, methods of establishing brotherhood, and of giving a chance to Mexico, to Nicaragua, to the Philippines, and to China. The Christians who uphold missions want to give this spirit of Christ to the nations that need it. They believe that the example of Jesus is the thing the world needs here and everywhere. We feel certain that the majority of missionaries are not "a part of the political game of the West," and that they are watching constantly lest self-aggrandizement, pride of spirit, or unbrotherly arrogance creep in. Missionaries in China are well-nigh unanimous in urging the government to drop every special privilege offered to missionaries in our present treaties. They beg for new and equal treaties to be written at once. The last cable calls upon us to arouse a feeling of friendship and confidence in China and to prepare the way for China's new place as an independent nation.

We do not happen to know of any treaties made "in behalf of the missionaries" as such, though as nationals who have not renounced their citizenship they have been protected by treaty just as representatives of commercial firms have been. This statement of Mr. Cornelius' is therefore somewhat misleading.

The second question raised is whether missionary schools and colleges tend to destroy Oriental culture. The former banning of native literature and music because of their connection with heathen ceremonies, and the giving of ridiculous and denationalizing names to converts ought not to be true today. But we have not the choice of teaching only native languages in our schools, especially in India. No missionary school could thrive that taught no English, for the young men of India want English to increase their earning power. They want English mathematics, geography, history, and especially the language. It is not the missionary's fault that thousands of young men desire employment requiring familiarity with the language in railway, postal, governmental, or business service in mission fields. But he cannot turn the clock of progress back until these civilizations have brought themselves to such a degree of happiness, prosperity, and content that they are willing to enjoy their own best instead of copying from the best things of other and foreign races.

The third point needs little comment. It is urged that missionary literature is unfair in constantly denying and deriding the virtues that might be found in mission fields. It must be admitted that there was much truth in this a decade ago, and that the sob-story in the missionary magazine is all too frequent today. It is natural that news from mission fields should stress the pitiable poverty, the horror of plague, the careless cruelty, and the results of ignorance that one finds in some mission fields. The missionary is there to war against just such evils. Naturally, American church members would not give much support to missions in any land where the level of civilization, the economic prosperity, and the social righteousness was as high as in America. Insofar as the religion of Christ has social results that make for happiness and purity in the nations, these must be spread. It is to be doubted if there is any real argument or final objection on this score.

Fourth, the familiar argument appears in several forms, to the effect that the evils of Western civilization are now so well known in the Orient that we must not claim social or moral superiority over the East as a basis for missions. Partly true, partly in error. There are evils, crimes, and humiliating sins in American life. The real question is where

the average level rests. Foreign students still throng our shores. There is something here they demand and will make any sacrifice to get, and which they cannot get at home. Many return discouraged, disappointed, even tossing aside the Christian profession they brought to our land. One of the greatest problems of missions is how to reveal to foreign students among us the real Christian values in our civilization. The problem is serious, pertinent, and perplexing. But all the imperfections ever listed by the opponents of missions cannot check the Christian churches in their devoted effort to give His Gospel to a world that needs Him. Like Stanley Jones, in his small but great book, we are not defending the long line of Western supremacy. America is unfit because we are so little Christian, but we are sure that what America and the world need is Christ alone.

Finally, we are deeply grateful for the closing paragraphs of the article, with their constructive suggestions. We are glad that the modern missionary is awake to the dangers thus briefly rehearsed, and that rapid changes in missionary method and motive have been taking place, that the values of Oriental culture and moral standards are being more clearly recognized, and even that the West is opening its arms to receive the best gifts of the East. Today, missionaries are hastening to disentangle themselves from every political complication, and churches at home no longer regard proselyting as the final goal, but are emphasizing unselfish service in the spirit of Jesus as the basis for brotherhood. We believe the concluding paragraph of the article is an accurate guidepost to what our missionaries throughout the world want to do through the spirit of Christ, and that it is fairly close to what they are doing.

Sketch by Mrs. William E. Strong

ON THE ROAD TO MANEPAY

THE WORLD WINDOW

By C. H. P.

Sun Yat-Sen's Will

So much is heard of the manner in which recent action in China has been affected by the will of the late Sun Yat-Sen, who died in 1925, that it is necessary, for a proper understanding of present events in that country, to know what the will really is. From the Edinburgh House *Bulletin* we learn that it runs as follows:—

For forty years I have been engaged in the democratic reconstruction of China. It has been my cherished aim to raise China to a state of freedom and independence. The experience of these eventful years has deeply convinced me that in order to attain this great end we should and must enlist the support of the common people at home and gain the sympathetic coöperation of those nations which are treating us on a basis of equality.

The revolutionary movement has not yet succeeded. It is imperative that all my fellow-workers basing their efforts upon my published works do continue to exert their ardent energies toward the achievement of our common cause. Lately we advocated the calling together of a People's Convention and the abolition of unjust treaties with foreign nations. Attend to these with vigilance so that they may be realised in the shortest possible time.

(Signed) Sun Sen.

Note.—The works I refer to are as follows: "Reconstruction Plan," "Outline of Reconstructive Policies," "The Three Democratic Principles," "The Manifesto of the Kwo Min-tang at the First National Convention."

Principles of Sun Yat-Sen

The three principles to which Sun Yat-Sen refers are summarized by Edinburgh House as follows:—

1. Nationalism. Securing that China should hold her place as a sovereign nation among other sovereign nations of the world.

2. Democracy. Involving that the whole nation should accept responsibility for the national government, and that there should be no unfranchised classes.

3. The right of the people to live, or such social conditions as would give a living wage to every man and woman.

Blunders By the Press

The American papers are not the only sinners in the matter of grossly misrepresenting the missionary situation in China. The English press, even such papers as the *Times*, the *Post*, and the *Scotsman*, have contained stupid and misleading dispatches. For example:—

British Missionary Societies were considerably disturbed by recent cables referring to a manifesto alleged to have been issued by a body calling itself the Wuhan Christian Continuation Committee (which it was alleged was allied to the National Christian Council of China), and also to a poster stated to have been issued by the National Christian Council showing students, represented as Christians, driving "the black devils," represented as foreigners, out of China.

Mr. Kenneth Maclennan, secretary of the Conference of Missionary Societies, immediately cabled to Dr. Henry T. Hodgkin for full information. Dr. Hodgkin replied:—

"The Wuhan document is an original draft prepared by some Christians in Wuhan, and has no relation whatever to the National Christian Council."

As regards the poster, Dr. Hodgkin, in his cable, describes it as follows:—

"Poster used for evangelistic work and depicts Chinese Christians carrying Bibles with banners inscribed Christlike life, enlightenment, truth, love, sacrifice, righteousness, courage, coöperation, humanity, equality, liberty attacking forces of evil, carrying banners inscribed cruelty, aggression, covetousness, ignorance, lust, laziness, class distinction, sin, and superstition. Not the slightest anti-foreign significance."

Making Preachers Out of Priests

Dr. W. W. Peet, who represents the American Board, the Federal Council, and the Near East Relief on a mission of good will to the Oriental churches, is sending interesting information. This to the *Bulletin* of the Federal Council. Writing from Athens, he says: "The Patriarch at Alexandria (Melitos) is deeply interested in developing a school for the training of priests. He has made a satisfactory beginning and is desirous of extending this institution so that it may serve not only the Orthodox Church in Africa, but also in Syria and Palestine as well. . . . There is a strong tendency on the part of all the leaders of the Eastern churches to have their religious work meet the requirements of the present day. The lay element, generally speaking, is better educated than the priests, because this element has patronized schools of higher grade more than the priests have been able to do. As a consequence, the priests generally are not able to meet their congregations with well-thought-out sermons and constructive discourses. The lay element is making strong demands upon the clergy for preachers who are fitted to instruct and edify the people. The church leaders understand the situation and have keenly realized that they are lacking in properly qualified preachers. For this reason, nearly every patriarch whom I have met is conducting, with all the resources he is able to command, the best institution in the line of a school of religion that he can realize, and nearly every one of these leaders feels the need of a better school than he now maintains."

Turkey Prefers the West

A book of quite unusual significance has appeared in Constantinople, written by one Abel Adam, in which the author deals with the mentality of the old and the new Turk, and finds that the latter stands for Western views of life, and these, he maintains, are frankly materialistic. Thus:—

"The mentality of Europe is the mentality of this world; while we live in this world, we act by it. The mentality of Asia is the mentality of the next world; in the next world we shall act by it. . . . The nations who live at the present time are all on the West of us, whereas the East represents a series of nations whose rights to live have not been recognized. Men, both in the East and the West, have two legs and two hands; but whence is this great difference? . . . It is the West that represents the happiest life, the strongest state organization and the truest human life. We must learn their art of living. . . . America was humanized through the science of the West. Japan was modernized with the mentality of the West. The Balkan States learned this art and accepted all its points and got ahead of us. It is clear that this art has been tested and found true. . . . The West has fought with the clergy in order to develop this mentality, and at last they have established this art of living."

Investigation of Industrial Conditions in India

Miss M. Cecile Matheson, a member of the Industrial Court in England and an expert on social and industrial problems, has been secured for a period of two years for work on behalf of the National Christian Council of India. Two Indians, one of them, perhaps, a lady, will be associated with her, so that they may learn scientific methods of industrial investigation. It is hoped that the Council, under the leadership of Miss Matheson, will be able to lay the foundation for carrying through a comprehensive inquiry into industrial conditions in India. The Institute of Social and Religious Research in North America promises such financial help as will enable the Council to undertake this special work without increasing its regular budget of expenses.

Roll, Jordan, Roll

The fact that the Dead Sea is nearly thirteen hundred feet below the level of the Mediterranean has led to plans for gaining from the Jordan River power for the electrification of Palestine. The *New York Times* says that an even more ambitious project is being considered by British and French engineers. They propose the construction of a siphon line between the Mediterranean Sea and the Jordan Valley. With the whole sea available, there would never be lack of water sufficient to develop power for any part of eastern Asia or northern Africa that it would be profitable to reach by wire.

A Christian Address in the Mexican Congress

In the Mexican Chamber of Deputies Congressman Diaz Soto y Gama recently spoke as follows:— "I shall close my discourse by honoring that holy Name which the Church has forgotten—namely, Jesus the Christ." (Applause.) "And in naming His Name I am certain that I have the sympathy and hearty endorsement of each member of this august body. . . . The thinking men of this Assembly and the thinking men of Mexico believe in and love the Christ. . . . We know of nothing more beautiful, more revolutionary, more moving, more holy, or more progressive than the Gospel of Christ. . . . The problem of Mexico, as of the world, is the problem of raising our moral standards. . . . Yet morality alone is not sufficient. Christ, and Christ only, is the solution to this problem."

League of Oppressed Peoples

The best account we have seen of the recently held League of Oppressed Peoples at Brussels is from a German paper, as translated by the *Living Age*. The 174 delegates represented many nations of Europe, Asia, and Africa, appointed by trades unions enrolling, it was claimed, 8,000,000 organized workers. One significant fact, it is stated, emphasized in all the speeches was this: The world-wide uprising of the oppressed races and peoples is identical with, and inseparable from, the uprising of the oppressed social classes. No national revolt can succeed without the aid of organized laborers and peasants. The delegates of the Hankow trade unions extolled Sun Yat-sen, China's liberator, for his service in impressing this truth upon his great nation. Lu Chung-lin, a general of the victorious Southern army, who was greeted by the Congress with prolonged applause, declared that he and his comrades were fighting for the Chinese laboring classes against the imperialist and capitalist greed of men of their own blood, as well as of foreigners. He said the war had converted the Chinese coolie into a class-conscious worker, and that the present Congress was defining the task which China, like every other country, must accomplish. When he shouted, "The Nationalist army of China is fighting militarism as it now exists," a thunder of enthusiastic applause was heard.

Decline of Religion in Constantinople

A writer in the *Boston Transcript* credits the new *régime* in Constantinople with maintaining a clean, well-paved, and well-ordered city, but bemoans the lack of worshipers in the mosques from whose graceful minarets the call to prayer is sent forth five times a day. One goes into a mosque, says this writer, to find it almost empty, even in Ramazan. Two poor old men chant under the dome of the Suleimanieh, where the ranked crowds used to "do the Namaz" in the disciplined unison that never failed to impress. Even the evening prayers on the "Night of Power" attract thin congregations. Government discountenances Islam, and the Turk follows the Government's lead. The Yildiz Kiosk has been converted into a casino and dancing hall; the decoration of this palace of Abdul Hamid indeed suggests nothing else, and, as the beautiful grounds have been preserved as a park, there is no special sacrilege.

ABRAHAM OF INDIA AND THE SONG OF THE CROSS

OUT in a small village in India the *Life of Christ* was being given with lantern slides by a missionary. Suddenly, as the picture of the crucified Christ was flashed upon the scene, a middle-caste Hindu came forward and sang a song of Mary lamenting the death of her son. He was a well-to-do man, with nothing to gain and much to lose materially by becoming a Christian. But he had heard about Christ; had learned a few songs; had decided that Christianity adequately represented the truth of God. When the picture came before him, with no thought of consequences he came forward and sang his song of the Cross before the whole village of Hindus.

The next day the village rose against him. His wife, and the wives of his two brothers, returned to their fathers' homes. Most of the children went, too. While the adults were in the fields at work the house of this man's sister was burned. Terror-stricken, the family rushed back, to find that, somehow, the little three-year-old son left at home had been saved, although three cattle were killed by the fire.

"I was called to the village a few days later," says Rev. Raymond A. Dudley, of Tirumangalam, a station in India of the American Board's Madura Mission. "I sat down in the joint home of the brothers. There was the father holding in his lap the little son who had escaped death. There were the men whose wives had left them. All feared that their crops would be destroyed by enemies at night; yet they were calm."

The missionary counseled patience—trust—the returning of good for evil. Before he left the little group, he tried to make a leading man of the village responsible for their safety. The afternoon came, and the missionary went away.

Not long after this these men and their children went to Pasumalai and were baptized. There were thirteen of them. Today, six months after his first visit, Mr. Dudley has been to this same village and baptized all the women of the family, including the wives who so short a time ago were bitter against Christ. A neighboring family was baptized at this same time, and others are contemplating taking such a step.

"I sat in the little mud and thatched schoolhouse with these twenty-two new Christians and again heard Abraham as he rose and sang his song of the cross, the song that brought him so much suffering," says Mr. Dudley, who sends this true story from India. "I saw sitting there another brother, who six years ago was converted and has been praying for his family. I saw the happy face of the mother of them all, whom I had just baptized. And I thought that nowhere in the world is there anything greater than the spiritual victory that is being won in these humble surroundings. 'His truth is marching on.'"

A Ceylon Skyline

DR. BILL OF MANEPAY

By WINFIELD Q. SWART

When the recent deputation to India had to inform the missionaries in Ceylon that the Board, for lack of funds, must close down their work, the youngest member of the mission, a doctor, met the situation in such a noble, constructive way that since then many of us at home have been greatly encouraged to work for the day when the members of our Christian churches will interpret the call for retrenchment, not as a retreat, but as forward marching orders into greater achievement for Christ abroad.

A picture of this doctor at work is given by one of his close friends, a member of the Madura Mission. We are indebted to him for several of the illustrations also.

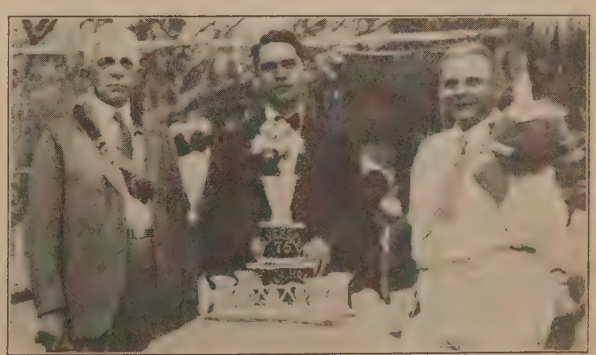
I MET him, this old chum of mine, in Columbo, that crossroad of the eastern seas. I was eager to see the wonders of Ceylon. So he took me, *à la Chevrolet,* loaded in good missionary style, almost to the breaking point, with a year's supplies for the hospital, and a steamer trunk containing one-half of my worldly possessions. Two woven bamboo chairs for the youngsters were tied prominently on the outrigging and lent a touch of domesticity to our outfit.

We climbed for miles along turning, twisting roads, up among the tea-covered hills towards Nuwala Eliya. We dropped down again, through a night of tantalizing mist and fog, to busy little Kandy, once the proud home of kings. For one long, lazy afternoon we drove through tropical jungle, the silence unbroken save for the purr of our own motor and the chorus of mysterious animal voices that came from the woods all about us. At last our searchings were rewarded and we came upon the half-buried remains of what once had been a magnificent royal city, gay in Oriental splendor and glittering in the outpourings of the royal gold. Something of the strangeness of human life came pressing in upon us as we thought, "These walls, these bits of masonry, are all that is left of something for which men once lived and fought and died."

It was another world entirely in which I found myself just a few days later. On the back street of an unimportant town, in the northern part of the Island, we turned in at a very unassuming, little gateway. A modest sign at one side announced, "Green Memorial Hospital." There came to my mind pictures of quiet streets and green terraces, of great porticoes, high ceilinged buildings, spotlessly clean rooms, and swiftly moving attendants. But never did a visionary's dreams more quickly vanish. Before me was a muddy courtyard crowded with bullock carts and motor cars and rickshaws—and people. At one side stood a very humble looking building—thatched roof, mud floors, white-washed walls. At home we should call it a shed and keep the cows in it, or the chickens; but here, above its doorway, was written the word, "Dispensary." Across the yard was another barn-like building, with tiled roof, more white-washed walls, and long verandas shut in by matting screens. I was not overly impressed by what I saw, and I thought, "Why should a man who had great promise of a future in the good old U. S. A. be wasting his life in a place like this?"

But that was before I had gone with him through those crude buildings that they call a hospital and saw him sitting beside a woman stunned by the death of her new-born child. It was before I had seen him in his operating room seeking to restore usefulness to maimed lives that must otherwise be a burden on already overburdened families. It was before I had sat with him and listened to his dreams of a finer hospital for Manepay and saw those dreams coming true in terms of architects' plans, and in brick and mortar and stone.

Morning after morning I went with him through the wards, fascinated by that impressive procession of doctors and assistants and nurses and orderlies. Impressive, I say, because it produced a strange hush all down the corridors and through the private wards as it went along. Here was a case of typhoid, there of childbirth. Just beyond was a man suffering from pernicious anæmia, and just beyond that, a man waiting for an operation for a cataract. Anxious relatives hovered near by, eagerly searching the doctor's face for telltale signs of satisfaction or anxiety as he studied the charts and examined the patients. A business-like compounder stood ready, pencil in hand, to make note of such new medicines as might be ordered. Always there was the head nurse, and



THE REAL DOCTOR AND TWO OTHERS

Dr. Jameson in center, with Drs. Potter and Strong flanking the anniversary cake. This was taken in Manepay about a year ago.

THE MANEPAY DISPENSARY

Rough but useful ambulances are in the foreground. A Ford is near at hand, however!

A MANEPAY NURSE

Her white dress has a bit of dark border, suggesting the graduate nurse. She stands in front of what is at present the nurses' home—low, damp, and dark, an inarticulate cry for something more wholesome and uplifting.

with her the nurse in charge of the case, looking oftentimes a bit uncomfortable; for the doctor would speak sharply if there was evidence of duty poorly done.

But what fascinated me most of all was the doctor himself, with his skillful fingers examining each patient with such sureness and with eyes that saw so many things hidden from my own. I saw his gentleness with a mother stricken with typhoid just after childbirth; and the sparkle in his eyes as he teased a young girl-mother, the proud possessor of a new-born boy; his easy comradeship with little children as he playfully told them what he was going to do to them if they were not good.

That afternoon I watched him in the operating room as he worked to restore to usefulness a workingman's hand which had been paralyzed by some one's carelessness in a previous operation. It was hot in that little glary room, and the closed windows through which the sunshine came seemed to intensify the heat. The atmosphere was stuffy, reeking with the odor of chloroform. The attendants stood in awed silence about the operating table. Only now and then the assistant doctor spoke to one of them over his shoulder as he continued to administer the anæsthetic. The "Chief" worked on in a kind of breathless intensity as one of the orderlies dodged first this way and then that in an attempt to wipe away some of the perspiration that was streaming from the face of the doctor. The air of the whole room was strained and tense as we watched the white-gowned man by the table seeking with all of the power and skill in him to solve the riddle before him. Then suddenly a look of glad discovery came into his face as he found what he was looking for,

A Group of Relatives of a Patient

They have received their own food, prepared by one of their number in the private kitchens. At the right is the present ward building partially screened. The day is not distant when new buildings will appear.

and began with swift, sure fingers to make right the wrong. I thought to myself, "It is a great thing to be a healer of men's bodies in a land where an operation is a miracle, and where modern medicine is as yet but little understood."

But Dr. Bill is performing a bigger and a more lasting miracle than all this. The Green Memorial Hospital has outgrown its shabby body, and the doctor, in addition to the rest of his duties, must provide it with a new one. It was with something of the air of a fond father that he showed me about the little hospital compound, to where the foundations are already laid for the new dispensary, with its sanitary equipment, and for really decent quarters for the Ceylonese nurses and for the American nurse that is coming to train them. He showed me the temporary ward building that they have put up to take care of some of the overflow. For all this he has the money already raised, partly from government, partly from fees, partly from friendly Ceylonese. Then he showed me the plans for a second story to the present ward building, and for a mate to it to go up just across the way. He told me how he had saved enough to send the assistant doctor to England to study for a year, so that in three years more he may take entire charge of the hospital. A few days later I was telling an older missionary in another mission about the work of Dr. Bill in Manepay. "Not so bad," he remarked. "Not so bad for a youngster in three years' time." No, it's not bad.

. . . . . .

If this story ever gets into print, I hope that Dr. Bill may not see it, for he would feel that it

Working for His Sister

This youngster is carrying water to a private kitchen, where his family is preparing food for itself and for the girl patient in the hospital.

was uncalled for. He refuses to advertise his work, he is willing to let it stand for what it is worth, and in his busy life letters are a nuisance. But I write what I have seen with my own eyes, and I write it, not because I want to offend his sense of the fitness of things, but because I believe in the work of missions and want you people back home to know what the work of one missionary is like.

That morning, when I stood in the shadow of the ruins of Andrarajapurs—a shadow twenty-three hundred years long—I felt very small indeed. In the light of centuries, I wondered what one man could do in a single lifetime. As I sailed across the straits a few days later, with Ceylon becoming a blue haze in the distance, I had my answer. It was, "Green Memorial Hospital, William Jameson, Doctor."

Dr. Jameson (Center, in White) and His Hospital Staff

TO THE CHINA CONSTITUENCY OF THE BOARD

This important statement from Rev. Rowland Cross, the secretary of the North China Mission, covering Chihli, Shantung, and Shansi, should be shared with all who are bearing the work in China upon their hearts.

IN our annual meetings, which are just taking place, we are devolving responsibility rapidly upon the Chinese; and the work is going to be carried forward by them, even though we may all be temporarily out of China. Please pass on the word to the constituency at home that *the work goes forward under Chinese direction.* There will be need, if we are to play fair with them at all, to have the general appropriations continued as formerly. This is a real test as to our faith in the ability and consecration of our Chinese Christians.

Our North China Mission has been preparing steadily for this step during the last twelve years, since our joint organization went into effect, so that it is not in the nature of a plunge into cold water for our Chinese workers.

We must stand back of them financially, however, and I have faith to believe that our Congregational churches in America will rise to this opportunity. There must be no lessening of gifts to the work, or thought of retrenchment, at a time when missionaries are having to withdraw temporarily.

In some ways this is an unusual time for evangelistic work. In some ways we have been drawn closer to our Chinese coworkers than ever before. We shall continue to advise with them and follow them with prayerful interest wherever we are. The necessary removal of foreigners from the stations must not mean a break in the work.

REMINISCENCES OF JAMES L. BARTON

VI. FIELD VISITATION

IF any one thinks deputation work is an easy task, he should define what he means by "easy." I recall in 1907, when the deputation to China had finished its work in mid-July at Canton, and Dr. Edward C. Moore and I, aboard our boat for Japan and home, had dismissed the last missionary and the last Chinese friends who had courteously come on board to see us off, and we found ourselves alone together for about the first time in several months and with no schedule confronting us. Dr. Moore stretched himself out in one of those great rattan steamer chairs and said: "I am sure you will not misunderstand me when I say that, feeling as I now do, I do not think I care ever to see another missionary or another Chinese. They say there are four hundred million Chinese. I am sure it is an understatement, for I know I have myself seen more than that." Perhaps I should add that soon after reaching Japan Dr. Moore showed quite marked symptoms of jaundice.

DR. BARTON'S FIRST DEPUTATION, 1895

This Japan quartet is composed of Messrs. Ellison, Johnson, Bradford, and Barton. They had the famous "Doshisha Case" on their hands.

Five or six formal and informal visits, however, to different mission fields of the American Board have impressed upon me and my colleagues on different occasions the supreme value of official visits to a mission field. There is large administrative value in close inspection of the work, but perhaps there is a larger value in the *esprit de corps* that is created by the closer contact between the administrative Board and its officers at home and the missionaries and workers of all classes in the field: a solidarity and a unity of action which can be brought about in no other way. Only by such visitation can the Secretary obtain a proper perspective of the different departments and activities of the mission, as well as of their real needs.

A properly selected group visiting a mission field as representatives of the Board and of the home constituency have a marvelous opportunity to carry the fraternal Christian spirit of supporters at home to all the workers in the field. There is a real heart hunger for this, and the response is always soul satisfying, often deeply thrilling. In this way the oneness of the Church of Jesus Christ, without regard to color, language, race, its fundamental unity in Christ, all become inspiring realities amid repeated occasions of deep spiritual significance. One experiences the power of the Gospel to leap over all race barriers and to create a mighty world brotherhood.

The best method of conducting a deputation has not yet been discovered. There are many diverse interests, difficult to harmonize and hard to endure. The foreign Secretary, who ought to be a member of every deputation, needs to see and understand all departments of the work in every form and to confer with the local leaders, as well as the missionaries, until he is convinced that he understands the needs and problems, and in part, at least, their solution. The program usually laid out for him on the field provides no place for personal conferences with missionaries, nor with native leaders; neither does it give him time, except as he takes it from sleep, for inevitable correspondence. In addition, he is expected to be ready with a sermon, speech, lecture, response on all sorts of occasions, and always fresh for social functions—American, mixed, native, Christian, and pagan. It is glorious and needful work and is great in every particular, if you do not weaken.

There is probably no secular business operating in a foreign country on the scale that missions operate which would not keep in closer touch with the field than is the ordinary practice of Mission Boards.

The first serious question I encountered in the secretarial office had its root in the new nationalism in Japan. An intensified national spirit had developed in Japan which took on the character of anti-foreign sentiment of varying intensity. In this case the Japanese Trustees of the Doshisha, assuming complete ownership of institutions and properties, did not, according to the views of the Prudential Committee, give due regard to the sacredness of the trusteeship which the Board believed they should. Hence the call for a deputation to adjust the misunderstanding.

Dr. Clark, the Senior Secretary, who had had

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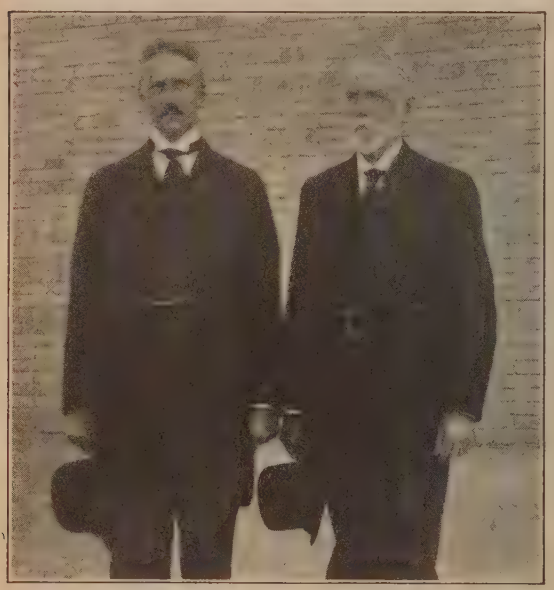
charge of the Japanese work, was physically incapacitated, and as I had already taken up the correspondence with Japan, it was decided that I should go. My willingness to accept was due to my ignorance of the questions to be solved. There were four of us—Dr. Amory H. Bradford of Montclair, N. J., Dr. James G. Johnson of Chicago, and William P. Ellison, a member of the Prudential Committee, from Newton. The latter was the only member of the deputation who was at all conversant with the history of the mission. We had with us across the Pacific Dr. Jerome D. Davis, co-founder with Dr. Neesima of the Doshisha, and widely honored and



"The Heavenly Twins"

As the Deputation to China in 1907 was dubbed. Prof. Edward C. Moore, of Harvard, and Dr. Barton.

trusted by both Japanese and Americans. Needless to say that the members of the deputation gained more knowledge than they imparted, but that knowledge was obtained through four strenuous months of travel, study, and conference. We were drawn together in the performance of our task with the bonds of friendship and mutual respect, which never weakened until death separated us. The knowledge obtained from the Japanese themselves and the problems they faced has been of enduring value to me, and established my conviction in the ability and integrity of that notable people. Friendships with Japanese were then formed which stand unshaken after thirty years. That was a deputation sent for the purpose of settling perplexing problems—one of the many kinds employed by Mission Boards at different times and to the great advantage of the work.

Some missions look upon the coming of a deputation or a Secretary as an opportunity to get their case before the supporting constituency. The deputation of the American Board to China soon after the Boxer trouble questioned the wisdom of missionaries serving churches as pastors, of failure to charge larger fees in the schools, of the exclusion of English from the school curriculum, etc. Some of the senior missionaries openly contended that the raising of such questions was quite outside the functions of the deputation. The deputation asked the mission for what purpose did it ask for a deputation. The reply was immediate and direct: "We wanted you to come out here, see the needs and opportunities, and go back home and increase our appropriation $100,000. We can tend to our policies. We want you to get us more money." This does not fairly represent the general opinion of the missionaries by any means, but after experiences in several different mission countries, I imagine that the need of more support has its real place in the call for a visit from home.

Another kind of deputation is that in which an officer of the Board or some of the supporting constituency visit mission fields to get material for addresses, which will enable them to speak with first-hand knowledge and to join in home councils with better intelligence. Secretaries who are not directly connected with the administrative work of the field may well spend time in mission visitations at great profit to themselves and to their addresses before the churches. Sometimes deputations have been sent out in order to carry out decisions which have been reached at home. This was the case with the deputation of the American Board sent to India and Ceylon in the fifties. The American Board, under the leadership of Dr. Rufus Anderson, that statesman among Mission Board Secretaries, had decided that higher education was not in the province of a Mission Board, and the deputation went to India and Ceylon to carry out the decision, reducing the schools which had reached the higher educational grade, removing English from the curriculum, and putting the schools upon a vernacular basis.

When plans were being carried out in 1900 for another deputation to India and Ceylon, forty-five years later, some of the missionaries wrote back that they were not quite sure whether those missions were able to stand another deputation; that they were only now reaching complete recovery from the shock which mission work received by the decision at the previous period. The fact is that the India and Ceylon Missions had become deputation-gun-shy. The other members of this Indian and Ceylon deputation who went out in 1901 were Mr. William F. Whittemore, of Boston, and Rev. Dr. J. F. Loba, of Evanston, Ill. This deputation, like the others of the American Board, was given special commissions to confer, inspect, advise, and report back to the Prudential Committee with any recommendations which they chose to make. It has not been the custom of the American Board to give authority to deputations, and deputations have not desired it. This deputation to India found that up to that time the work had been held largely in the hands of the missionaries who were well seated in the saddle, with the native workers much in the background; in fact, unless earnestly sought for, not very visible.

In Madura, where there was a large number of ordained pastors, preachers, and teachers, we asked the mission to arrange for an exclusive conference between the deputation and these native leaders. We found this was an unpopular movement. One of the senior missionaries asked, "Why do you want to meet the pastors and workers? What do you expect to get from them, or what are you going to say to them?" I replied, "We do not know what we shall get or what we shall say. We just want to meet them by ourselves." Reluctantly the invitation was sent out and a time fixed for a conference. As the workers were assembling, two missionaries came in and sat with them. I can now, as I write, almost see Mr. Whittemore as he went with unusual vigor to them and announced that they were not members of the conference. They withdrew, and we had a two hours' free conversation with that body of educated and devoted men who for the first time in their lives felt they were having the privilege of speaking directly with the American Board. We received many excellent suggestions and heard few complaints. The fears of some of the missionaries that such an opportunity would open a flood gate of protest against the missionaries and their work were not realized. It is an interesting fact that now, after twenty-five years, in that same mission field there is a strong, independent, native church, and the missionaries of the American Board engaged in evangelistic work are located in that work and supervised by a native organization. There has been great progress in this direction in all the India Missions in the last twenty-five years. We found in Ceylon, however, a different spirit. The native leaders were well at the front, were carrying a large measure of responsibility, and were not afraid to speak out frankly and positively regarding the work, and the missionaries were eager to have them do so.

The second deputation to India and Ceylon, unlike its predecessor, encouraged the strengthening of higher education in all departments and the promotion of trained Indian leaders to positions of leadership and responsibility. Jaffna College in Ceylon, which had suffered severely from the first deputation, soon received an endowment that made it independent of an annual grant from the Board; and Pasumalai College, then located three miles out from the city of Madura, received a large contribution, which made it possible to move into the city of Madura upon a commanding site and to begin there a new expansion, which has made it one of the outstanding Christian colleges in India.

Subsequent visits to Japan and China, as well as visits to Mexico, Spain, Czechoslovakia, Bulgaria, and the Near East, have not been formal deputation visits, but they have been of commanding value in enabling me to understand comparative missions, to grasp the great fact that methods that operate most effectively in one field may not be nearly as effective in another field, and possibly in quite another field may be of no value.

It is always a surprise to a Secretary to reach a distant mission field and to see with his own eyes the work of which he has seen many photographs and read many reports, and discover that the work is larger than his fondest imagination. The report may say that a certain school has six hundred pupils, but that does not make the impression upon him that it does to sit on the platform in a great hall and see six hundred pupils gathered, and twenty-five or thirty teachers, and realize that this group of young people are receiving Christian instruction and preparation for life work among their own people. Then, as he goes over the field and meets graduates of these mission institutions as pastors

THE INDIA TRIO, 1901

Messrs. Loba and Whittemore behind Dr. Barton

of churches, great spiritual leaders, teachers of large subordinate schools, superintendents of the work of wide areas, he begins to grasp the significance of this mission enterprise as it reaches down through the community, touching all grades of society and, wherever it touches, lifting and exalting and exemplifying the spirit of the Gospel of Christ.

Another thing that impresses the Secretary upon his earlier visits is to see with what respect and honor the missionary society which he represents is held. The very fact that he is Secretary of a Mission Board gives him entrée anywhere and everywhere. When we went to India the American Board had what seemed then an enormous deficit, something like $100,000. The Annual Meeting of the

Board was to be held in October, at Hartford, Conn. We were all very anxious about the debt. On a Sunday morning, during the service in the great American Board church in Bombay, a cable was handed to me from Hartford, Conn., stating that at Hartford the American Board debt had been raised. I handed the cablegram to the pastor of the church, and he immediately arose and read it, and the congregation thereupon began to clap their hands. The pastor stopped them, as if frightened at the demonstration, and then turned to me and said: "You must certainly excuse the people this morning for that unfortunate demonstration in the house of God on the Sabbath, but you know how anxiously they have thought about and prayed about the American Board, that its debt might be lifted, and this cablegram seemed to come to them as an answer to their prayers." Needless to say that in India they have no manifestations of satisfaction like this in their churches as an ordinary thing. I assured the pastor that I could easily forgive his people.

This is but a small illustration of the fact that one of the great sources of strength in the work of any Mission Board is its spiritual connection with its representatives overseas and with the churches and their leaders everywhere in every mission country. If this fails, the work will fail. If this spiritual fellowship and mutual coöperation is deep and strong and rooted in Jesus Christ, any difficulties may be overcome. They will be but a challenge to the united faith of the workers at home and abroad and will result in renewed strength to the church as new victories are won. There must be intercommunication of the deepest fundamental, spiritual type, and frequent withal, in order that there may be no lack in spiritual coöperation. This is one of the privileges and necessities of frequent visits to the field and one of the great rewards that come from it.

DR. BARTON AND THE MEXICO MISSION IN 1901

CALL OUT THE RESERVES

BY EDWARD H. SMITH, OF CHINA

While the Chinese have assumed their rightful place at the head of the work, they need and want the missionaries to stay. Instead of weakening we should strengthen our helping hand. Mr. Smith, of Ingtai, Foochow Mission, takes the only sane position possible for the Christian optimist to take.

WE are not unmindful of the fact that not a few people in America and China despair of the usefulness of our carrying on, and even of the eventual victory of anything but force, and conquest, and evil.

There were about ten of us who met together to pray and plan for Rural Evangelism. Nor were we callow youth; Dr. Beard has been on the job for thirty-two years; the rest of the group averaged about twenty years each. Unanimously the group stoutly affirmed their conviction that although confusion reigned in the thinking of the Chinese, although politically these were dark days and the suffering of the people is pitiful and increasing, yet never was there greater need or greater response to the appeal of Christ.

The crime wave in America is no argument for churches and schools to give up and close up. The widespread Bolshevistic propaganda is no reason why we Christians should surrender the field to them. In His mighty providence God has given us a hundred years of start over their error. He has given us resources of consecrated pastors, Bible-women, teachers, and institutions, such as college,

Y. M. C. A., and the many girls' boarding schools, presses, hospitals, orphanages, etc.

We are not in despair! We have only begun the work! Nor are we defeated. The victories of the Gospel when rightly understood must astonish the world. The howling of our enemies only bears witness to the conquering spirit of Christ. Storms of nationalism, of revolt against injustice which their people have suffered at the hands of un-Christian "Christian nations," only emphasize the growing Christian spirit. When we came, there was no patriotism to which we could appeal. China has been despised by the fighting European because of its supposed lack of spirit. The Christian demands different treatment for himself and his nation from the non-Christians.

From every rational point of view the call is to carry on, to keep high the morale of Chinese and foreign Christian workers. Dr. Jefferson, when he spoke to our mission, pointed out that the things that had happened to us in China were not exceptional. No one can consider the lawlessness, the crime wave, the revolt against conviction and morals in America without apprehension. Mexico, Russia, France, India, Africa—all are passing through a revolution in thought, in social readjustment, that speaks the dawn of a brighter day for the people or a return to darkness, as in the Middle Ages, following the fall of Rome.

Today, of all times, is our supreme opportunity and duty to put the stamp of Christ on the new civilization that is emerging. We would be craven—we would die in disgrace, and be despised by our children and grandchildren were we to surrender the battle for a better world when victory is in our grasp.

It will call for sacrifice. It will call for calm endurance through trying days, but the end is never in doubt.

Now is the time to call out the reserves. Reserves within ourselves of spiritual forces needed by the Commander: of humility, of patience, of Christlikeness, of love, even unto the Cross. Reserves of resources, of men and women, of money, and prayer. The nations of the East are not in revolt against Christ, but their protest is against un-Christlike things they see in us and in the nations calling themselves His. Let no one believe the missionaries are in a panic. Here and there some are sick, some are pessimistic; but conscious of our high calling, and conscious of a Power greater than our own on which we can rely, we sing as we march forward, sure that the day of salvation is dawning, and that in the midst of the chaos God is working out His purpose.

AS THE MISSIONARY WOULD PRAY

Give me a good digestion, Lord, and also something to digest.
Give me a healthy body, Lord, with sense to keep it at its best.
Give me a healthy mind, good Lord, to keep the good and pure in sight,
Which, seeing sin, is not appalled, but finds a way to set it right.
Give me a mind that is not bound, that does not whimper, whine or sigh.
Don't let me worry over much about the fussy thing called "I."
Give me a sense of humor, Lord; give me the grace to see a joke,
To get some happiness out of life and pass it on to other folk.

(*A prayer found in Chester Cathedral, England; date, 1770*)

HERALD QUESTIONS

		PAGE
1.	In what country do more than 200,000 men, women, and children, not to mention numerous animals, spend most of their lives on boats?	89
2.	How many languages are spoken in Africa? How many of these can be written?	73
3.	How many nationalities are represented in the student body of the Athens (American) College for Girls?	73
4.	What are the "Fourteen Points on Foreign Missions"?	17
5.	Where is Easter celebrated with fireworks?	144
6.	How many Turkish students are in American schools in Turkey?	153
7.	If all the Bibles ever printed were given out throughout the world today, how many would each person have?	88
8.	What young millionaire preferred a missionary career to an automobile?	172
9.	How did the term "Tainted Money" originate?	173
10.	Do the Chinese Christians want all missionaries to withdraw from their work permanently?	163
11.	Does the Japanese Church believe in the withdrawal of missionaries from that field?	183
12.	What, in the opinion of a Japanese editor, has lifted Japan above its darkness of old ideas and customs?	184

KODAIKANAL, THE UPLIFTING

Photos by Dr. J. J. Banninga

THE HILLS WHENCE COMETH THE HELP OF THE MISSIONARIES OF SOUTH INDIA

No one begrudges the missionary, in the hot, enervating clime of South India, the privilege of resorting to the mountain tops of Kodai during the most trying season of the year. Physical and mental recreation form but a small part of the gain made. Such spiritually refreshing retreats are as much a part of the job of being a missionary as are the details of preaching, teaching, healing, and the like.

CLOUD EFFECTS AT KODAI

THE CHURCH AT KODAI

A CHALLENGE AND A TEST

Symbolic of the missionary undertaking in India—though really, from this aspect, the Christianization of India seems more certain than the scaling of these rocks.

KODAIKANAL, THE RENEWING

Photos by Dr. J. J. Banninga

THE VALLEY BETWEEN KODAI AND TRAVANCORE

One can look down 7,000 feet to fields below Kodai, dotted with water-filled "tanks," divided by long stretches of tree-lined roads. Low-lying hills in the background make the scene all the more attractive.

LAKE AND BOAT HOUSE AT KODAI

This is an artificial lake formed by a dam. It lies in the center of a large natural amphitheater

"MADURA HOUSE"

THE MISSIONARY UNION

THE HOME BASE

An American Board Wedding

The unification of the American Board and the Woman's Boards has had an unforeseen result in the Candidate Department. Here the two executives, Mr. Birge, Candidate Secretary for men, and Miss Phillips, Candidate Secretary for women, have completed a private merger of their own by their marriage on May 2. Theirs might be called a missionary as well as secretarial romance, for both Miss Phillips and Mr. Birge are missionaries, with the expectation of returning to the field. Miss Phillips had been connected with the Ahmednagar Girls' School, and Mr. Birge was formerly a member of the staff of the International College, Smyrna.

At the wedding, which took place in Wellesley Congregational Church, missionaries, Board secretaries and assistants filled a number of pews, while the bride's attendants included two Board executives, Miss Seabury and Miss Kelsey, and three India missionaries, Miss Caroline Smiley, Miss Grace Woods, and Miss Gladys Clarke, a new appointee to the Marathi Mission. One of the ushers was Prof. Ralph Harlow, of Smith College, formerly associated with Mr. Birge at Smyrna. Mr. and Mrs. Birge will sail for Constantinople this summer. Mr. Birge's new work will be in the line of translation and publication, for which he is well qualified, as he has an unusually fine knowledge of the Turkish language.

A Turkish Visitor

As you have studied the Moslem World this year, have you ever wished it were possible to meet face to face a modern Turkish girl? That is a desire we might have gratified a few weeks ago if you had only happened into our office one morning, for we could have introduced you to Bedia Hanoum, an interesting specimen of the new woman, formerly a student in our mission school in Smyrna. Modern enough she was, with her stylish clothes and short skirts, while, as for her bobbed hair, it was done by Kemal Pasha's own barber. She had come straight from Smyrna with her brother, who was making a hurried business trip to America, and she had made connections with Miss Olive Greene, the Harlows, Mr. Birge, and other Smyrna friends, and so came to the Congregational House as a matter of course.

Bedia Hanoum's brother was the first Turkish graduate of our International College, very friendly with our missionary group, and determined to have his sister come under their influence. For four years she was a boarding pupil at the American Collegiate Institute, and has always kept in close touch with her old teachers. You would have marveled at her excellent English, and would have been captivated by her friendly manner, her charm, and her perfect *savoir faire*. Early intercourse with Americans made her take kindly to America in spite of its noise and hurry, which she said was "like a continuous bazaar." As a product of a mission school, she presents a strong argument for maintaining and developing our educational work in Turkey.

Out of Her Poverty

Sitting "over against the treasury," we learn something of the joy of giving as reflected by the letters which come to this Board, accompanied by money gifts. The greater the sacrifice the greater the joy, of course. We want to share with you one which touched us deeply. It was from a woman who for years had been handicapped by poverty, illness, and family cares. She cherished all the time a great longing to help on some definite piece of missionary work. China was uppermost in her mind. How she began to realize this ambition we will let the letter tell:—

"Fourteen years ago this spring I had a very long and serious illness, and twelve weeks in a hospital, with little hope of ever being better. I withdrew from the savings bank all my very little, carefully hoarded savings to meet the most urgent needs of my family and myself, trusting to God for the future. Right there and then, perfectly helpless so that I could not even write a check, I determined to begin my annual payments to the China work, and have faith in being able to carry them on in some way. The 'way' has always been found—and such a blessing as it has been to me!"

She goes on to tell of another illness which kept her in bed nearly a year, but says that she has now been restored to health and to work. After thirty-two years of suffering, she is so well that she has been able to take out a substantial life insurance policy, and writes that she has named the American Board as one of the beneficiaries.

To Be Had for the Asking

"A World Outlook of the American Board" is the name of a new and unique leaflet. General information is given in tabloid form about each of our mission fields, accompanied by pictures and maps. The unique feature is that we are made to look at the results of the missionaries' work from the viewpoint of the nationals of the various lands. There are twenty-two pages, with a beautiful tinted cover. This is an excellent pamphlet to put in the hands of one who is not familiar with the work of the Foreign Board.

The first of a new series of leaflets for use in churches adopting the Project Plan is now ready for distribution, the others to follow soon. "If Your

Project is in China" lists in convenient form for the leader, project committee, or missionary education committee, the available materials on China for a completely graded educational program. Suggestions for pictures, maps, dramatizations, textbooks, leaders' programs—will answer the most pressing questions as to "where we shall look" for material on China.

An Inspiring Meeting in Maine

Dr. Patton and Mrs. Ranney represented the Board at the Maine State Conference, held May 3, 4, and 5 at Bar Harbor, and they report a rich and varied program, with an attendance of approximately four hundred. Opportunity was given for reports of numerous committees, for departmental conferences, for the meeting of the Missionary Council of the Congregational Churches in Maine (continuing the former women's missionary organizations), and for a young people's evening.

A unique feature was the arrangement to have the mission boat, *Sunbeam*, at hand to carry parties out among the Islands, to see some of the work with their own eyes. Dr. Patton's address was on the "Outlook for Christianity in China." Mrs. Ranney spoke at the meeting of the Missionary Council on "Changing Conditions and Growth on Our Mission Fields."

Of special interest to the women was the change in the Conference Constitution, that each association should be asked to nominate three representatives for the Conference Board—a minister, a layman, and a woman; of these, the Nominating Committee of the Conference should appoint five ministers, five laymen, and five women to serve on the Board, with some members *ex officio*.

WHAT THE TREASURY SAYS

Apportionment Receipts for February, March, April, 1927

	1927		*1926*		*Gain*		*Loss*
American Board		$136,313		$204,934			$68,621
Home Boards							
C. H. M. S.	$27,531		$35,031			$7,500	
C. C. B. S.	19,178		29,623			10,445	
C. S. S. E. S.	7,571		7,267		$304		
A. M. A.	33,737		40,676			6,939	
C. E. S.	18,275		17,330		945		
M. R.	21,277		18,112		3,165		
Annuity Fund	5,362		4,319		1,043		
C. F. E.	4,418		7,000			2,582	
		137,351		159,358			22,007
State Conferences and State Home Missionary Societies		92,324		81,763	10,561		
Totals		$365,988		$446,055	$10,561		$90,628
Net Loss							$80,067

NOTES AND COMMENT

1. In consultation between the editors of *The Missionary Herald* and *American Missionary* and the Promotional Council of the Commission on Missions, it was agreed that this table should hereafter be only for a three months' period and should include receipts for state work, and the undersigned was asked to assume responsibility for it.

2. Acknowledgment should be made of the courtesy of Receiving Treasurer Charles H. Baker of the Home Boards, of Assistant Treasurer Harold B. Belcher of the American Board, and of nineteen state offices, in furnishing the figures.

3. The month of January is not included because the first ten days of that month are used to close the contribution accounts of the preceding year. The receipts during the last twenty days of January are naturally very small.

4. The above figures include contributions only from living donors and for the regular budgets. (Specials, income from invested funds, legacies and matured conditional gifts are not included.)

5. The 1926 figures include contributions received through the national and state woman's organizations, home and foreign.

6. The figures for state conferences and state home missionary societies are only for those states which do not maintain a "missionary" or "coöperating" relation to the Congregational Home Missionary Society.

7. The figures for Ministerial Relief include receipts by all state boards which do not merge their receipts with the national boards. The amounts so added to the figures furnished by Receiving Treasurer Baker are: for 1927, $2,461; for 1926, $2,386.

8. Barring such mistakes as seem inevitable in the handling of figures like these for a given period of time, we have before us the giving of our churches for approximately the first quarter of 1927, in comparison with the same quarter of last year. Please observe—

First, that while a third of the year has passed, only a ninth of the contributions have come in, supposing that the total for 1927 equals the total for 1926. *Cannot church treasurers send in money at least quarterly, if not monthly?*

Second, that the total is distributed as follows: Foreign, 36.6 per cent; Home, 38.7; State, 24.7. The recommended percentages are: Foreign, 37.25; Home, 38.75; State, 24. It should be remembered that there is an increased percentage for state work largely because of increased responsibility which they are assuming for missionary and promotional work formerly carried on by national agencies, and this increased percentage doubtless mainly accounts for the gain in receipts for State work.

Third, that the loss of $80,067, or 17.9 per cent, in contributions for this period is a cause for concern, but not for panic. Some loss during the early months of this first year of the merger was perhaps to be expected, though none the less to be deplored. That there need be a loss for the year as a whole does not at all follow. Probably contributions from the women are not being sent in as promptly as they were when their own treasurers remitted directly. This would apparently apply both to churches and to states. Unless the temper of the women of our churches is misinterpreted by their leaders, many of whom I have met recently in my travels from state to state in the East and Middle West, they will permit no let-down in contributions under the new plan. I have before me the detailed figures by states only for the American Board, and these show that the loss is widely distributed, only Wisconsin and Rhode Island among the larger states being credited with gains. We are, therefore, apparently dealing with a situation that is national in extent. You are reading this paragraph on or about June first, and there is time to deal with it. *Two things seem imperative:*

(1) *a study of the situation, state by state, church by church, individual by individual;*

(2) *prompt, adequate action based on that study.*

Congregational missions abundantly merit such study and action. Let us make the figures of the next quarter tell a different story.

May 9, 1927. CHARLES C. MERRILL,
Secretary, Commission on Missions

NEW CHURCH OF THE KUNG LI HUI, HSIKU, TIENTSIN, NORTH CHINA

Dedicated October 3, 1926. It shows a type of architecture that combines Western and Chinese styles. It seems to have solved a problem of long standing in Chinese Christian circles.

A PAGE OF CHINA NEWS

Many of our readers have doubtless been receiving copies of the "China News" bulletin which we have been issuing for the benefit of the special friends of China. Such will not need to read the following, except for purposes of review. There are thousands of our readers, however, to whom this will be news.

We might say, in passing, that "China News" is suspending publication until there shall arise further need for the same. The "News Bulletin" of our Home Department for June 15 will contain the latest China news.

THE Council of the North China Mission, composed of eight Chinese and eight Americans, met at Peking on the 29th of April, with full attendance. They sent a cablegram to the Rooms announcing that the church was then being organized on a native church basis, with missionaries continuing as helpers. They earnestly appealed to their friends in America to oppose all participation by the United States in any military movement against China, to advocate a new treaty immediately; to support every Chinese-American friendship effort; and to be optimistic regarding the nationalistic movement in China.

On the 2d of May, a cable message came from Dr. Willard Beard, of the Foochow Mission, to the effect that the Foochow situation was quiet, the officials and people friendly, and the outlook quite encouraging. They were not able to report any news from Shaowu since March, Dr. Bliss and Dr. Judd being evidently too busy to write.

On the 30th of April, Dr. Rawlinson, editor of the Chinese *Recorder*, and American Board missionary regularly stationed at Shanghai, sent the following cable dispatch:—

Majority missionaries out of stations Considerable proportion. . . . China owing to urgency consular orders Strong antiforeign feeling and difficulties effecting evacuation uncertainty Chinese Christians are acting friendly to us missionaries Most Chinese preachers carrying on outside Hunan Hupeh Most schools open Of thirteen Christian colleges ten open six with only Chinese staff Some restricted in staff and courses

We interpret this cablegram to mean that a majority of missionaries in China of the various denominations are out of their stations. A considerable proportion are pressed to leave China because of consular effort to prevent the overcrowding of foreigners at the ports. The general meaning of the sentence in which "uncertainty" occurs is, that the strong anti-foreign feeling creates difficulties in accomplishing evacuation; that is, in preventing safe and comfortable withdrawal from interior stations to the coast.

It is reassuring, although not surprising, to learn that the Chinese Christians are maintaining friendly relations with the missionaries, despite the suspicion and sometimes the odium that they have to bear in this loyalty. It is an important and gratifying piece of news that most Chinese preachers outside the province of Hunan and Hupeh, where, we understand, the communists are in power, are carrying on the care of their churches and congregations. It is also significant that Dr. Rawlinson can report most schools as open.

That the Christian people in China are so generally, steadfastly, and outspokenly committed to the Nationalist cause, and at the same time standing by their Christian institutions, is a token of promise. It deepens evidence of the rightfulness and the promise of the Nationalist cause, and of the hope of larger freedom and influence for the Christian Church as the People's Party wins its way.

NOT A DEBACLE, BUT A DEVELOPMENT

The *Christian Century*, in its issue of April 28, contains a two-page editorial entitled, "The Missionary Debacle in China." Do not be too much disturbed by it. It piles woe on woe as to the missionary situation in China; a regular Jeremiad. It declares that missionary work in China, *as it has been known*, is being "shot to shreds." Apparently the editor has discovered that missionary work is being rapidly transferred from the authority and responsibility of the missionaries to the Chinese Church and its leaders. This change is nothing new to the American Board's constituency. It has been going on for a good while. With the missionaries' withdrawal from interior stations the movement has suddenly blossomed into full flower. In all three missions the work is now in the care, direction, and authority of the Chinese Church and its organizations; and the missionaries, not without serious concern as to what is involved, but with deep elation of heart, are rejoicing to have it so, and, so far as they are able, to remain in the stations to coöperate with their Chinese brethren.

We do not call this a debacle. We call it an advance toward the goal. The missionary enterprise is not in disaster. The missionaries are not frozen out. As Mark Twain said about the rumor that he had died, "Reports of death greatly exaggerated."

DR. LUELLA MINER SPEAKS AS A PROPHET

"These are days," says Dr. Miner, the veteran leader of the women of North China, "when only spiritual realities have value, and they shine like stars through the night. Beyond these clouds and misunderstandings there is the blue sky of China's future, and the fulfillment of the angels' song of peace."

THE PRESENT LOCATION OF CHINA MISSIONARIES

As we go to press, May 15, we believe that we are correct in the following facts regarding the location of those missionaries that have been heard from since our last issue. Our readers must remember, however, that changes are likely at almost any moment:—

We understand that Mrs. Beach, the Rindens, and the Shraders, of Foochow, are still at Formosa. Miss Perkins and the Cushman sisters have returned from Manila to Foochow. The members of the Diongloh Station, Mr. and Mrs. Topping and family, Miss Laura Ward, and Miss Lyda S. Houston, contrary to the impression given by an earlier cable, have remained at work in Diongloh.

Reported as being in Foochow: Mr. and Mrs. Christian, Dr. Dyer, Miss Hartwell, Mr. and Mrs. E. H. Smith, Mr. Thelin, Dr. and Mrs. Beard, Dr. and Mrs. Lewis and child, Mr. and Mrs. Leger and children. The Consul has been anxious to keep the nationals in Foochow down to a number which, in case of trouble, could be removed promptly.

A letter from Rev. Rowland M. Cross, Secretary of the North China Mission, dated Tientsin, April 1, reports that Mrs. Houlding, Mrs. Wickes, Mrs. Robinson, and Miss Murphy, had started for Tientsin on the way to Korea; that Dr. and Mrs. Parsons and children were at Peking, where Dr. Parsons was taking a course at Peking Union Medical College; that Rev. and Mrs. Harold S. Matthews were in Tientsin, and that the other women and children of the Shantung Stations would probably go to a seaport.

Rev. George Shepherd and Mrs. Shepherd, of the Shaowu Mission, who were in Shanghai, are visiting friends in New Zealand.

The Lyman Cadys landed at Seattle May 9. Mr. George Loos and wife (*née* Esther Moody, of Northfield, Mass.), with son Gordon, reached America May 7.

Rev. and Mrs. Alfred D. Heininger, of Tehchow, North China, have returned to this country. They reached Seattle on May 23, and New Britain, Conn., on May 30. Mr. Heininger is taking up work at New Britain as Director of Religious Education for

THE TCHUAN (CHUÄN) FAMILY

the First Congregational Church, a post left by him when he returned to China in 1925.

Mrs. Eleanor Sheffield (retired) has gone from Tunghsien to Honolulu. Mrs. William B. Stelle has left Tunghsien for Honolulu. Miss Maryette H. Lum, of Peking, is spending the summer with her sister in America.

Miss Esther E. Nelson, of Peking; Mrs. Ernest T. Shaw, of Peking; Mrs. Rowland M. Cross, of Peking; Mrs. Arthur W. Hummel, of Peking, and children; Mrs. James A. Hunter, of Tunghsien, and children, have all gone to Korea.

Mr. George Newell, who has been ill in Foochow, is reported able to move on to Pagoda Anchorage, and is waiting until he is sufficiently strong to make the trip home to America.

Mrs. Charles A. Stanley, of Tientsin, with her two sons, has arrived in Marietta, Ohio.

Miss Jean Dickinson, of Peking, is coming to America soon.

THE CHUÄN FAMILY OF PEKING

Through Rev. Edward Upson Cowles, of Spencer, Mass., and his mother, Mrs. Alice Upson Cowles, of Kensington, Conn. (affectionately called "Mother Cowles" by Mary, James and Peter Chuän), we have the privilege of presenting to the many American friends of the Chuäns a family photograph. What pleasant and stimulating memories of some interesting Chinese personalities it will conjure up!

The old father, over eighty, has taught Chinese for many years, missionaries of all denominations having had him for their language teacher.

The mother is a descendant of the ancient royal family of the Manchus. The paternal grandfather was one of the earliest converts of the North China Mission of the A. B. C. F. M.

At the extreme right of the picture stands the doctor brother, John, in charge of the government hospital, and having military rank. He has taken courses at Johns Hopkins in this country, and in England and Germany, traveled with Lord Kitchener in Abyssinia, been at the head of the anti-opium committee of the Chinese National Christian Council, and is an outstanding Christian and leader. His wife stands at the opposite end of the back row, the oldest son between the grandfather and grandmother, and three other children are in the picture.

The second son, Titus, was a minister. He died early, leaving a wife, who lives with the parents, and who is standing back of the boy in the center of the picture, holding the youngest child of the doctor brother.

The third son, James, stands back of the father, his face partly covered by the baby. After his graduation from North China College, he taught at Yale-in-China, and then came to America and took the full course at Yale University. He was then secretary of the Chinese Students' Association of America; and when the Mexican trouble occurred, he was the first volunteer to go to the border to work among the American troops under the Y. M. C. A. During the Great War, James was asked to find fifty Chinese students to go to France, to work among the coolies. He traveled through the country in search of these, and, in 1917, went himself to France, heading up the work, and remaining until all the coolies had returned to China after the Armistice. Meanwhile, his fiancée, who had been studying in America, had joined him in Paris, where they had been married, and where their first son was born—in the American Hospital. The wife is standing, second from the left end in the back row, in the picture; the eldest son, at the right end of the front row. Returning to China, James was employed by the Eastern Railway Company as Educational Secretary. He established schools for 8,000 pupils along the railway lines. Then he was called to Tsing Hua College, where he remained on the faculty until last year, when Yen Ching College called him to become Assistant to the President.

The fourth son, Peter, was about to graduate from Hartford Theological Seminary when the call for volunteers for France appealed so strongly that he left his work and sailed immediately. After the Armistice, he returned to China, and, for a short time, was Evangelistic Pastor of the great church in Peking. Then he went to Shanghai, to be Editorial Secretary of the National Christian Council. Fifteen months ago he was seriously injured, was for many months in the hospital, but is now nearly recovered. None of his family appear in the photograph.

The youngest of the family is a daughter, Mary, who studied in this country, and later in England, while her brothers were in France. Returning to China, she taught Kindergarten for a time, and then married. She stands next to the doctor brother, holding her baby. Her husband was back of the camera.

SO OUR MISSIONARIES WRITE

Rev. Frederic W. MacCallum Writes of the Constantinople Reading Room

"In the judgment of our station this Reading Room is rightly regarded as a real missionary venture. I have been very much pleased to find what an impression it has made on the hundreds of men who take advantage of the opportunities it offers. They hold it up as an example that the government and municipal authorities should follow. They are much impressed by the fact that we are the only ones who are doing this sort of thing in the whole of Constantinople. A French reading room and a German reading room, opened at different times, were poorly patronized, and appeared to have no influence on the community. The reason seemed to be that their apparent motive was that of French or German propaganda, while ours seems an effort to express in a practical way the friendship of America for Turkey, by giving people an opportunity to sit in a comfortable hall and read the best Turkish papers, magazines, and books. I believe that we will have growing opportunities for meeting Turks of all classes from almost the highest to the lowest in connection with this room. We have these opportunities now, and are using them as far as we can, and it is only a question of the necessary time and strength."

Rev. Harold W. Robinson, of Paotingfu, Writes on the Reliability of Some Chinese Newspapers

"We recently asked a young educated Chinese friend what the newspapers of his own land had to say about the present situation. He is a wide-awake fellow and we hoped to get some first-hand information, but he replied, 'I haven't looked at a newspaper for several days. They report so much that isn't so that I know better what the truth is when I don't read the paper than when I do.'

"Since the trouble at Foochow we have read three different accounts of the event. The first, of course, was in the papers, and as soon as we read it we began to wonder what had really happened. After awhile a letter came from George Newell; when we read it we remarked, 'What a pity that the reports that get into the papers are not written in such a spirit.' For although the episode was 'good material' for a newspaper story, Newell pointed out that it didn't indicate that the friendly nature of the Chinese people had suddenly changed over night."

Miss Grace M. Breck Indicates Conditions in Paotingfu the Last of March

"Occasionally the papers come out with a report that it may soon be necessary for foreigners in all parts of China to leave temporarily, while the political and social revolution is in progress. It is only the most radical, however, who make such suggestions, and it is not likely that anything so extreme will be necessary. In some places the tide of nationalistic feeling includes anti-foreign feeling; in most places there is no general anti-foreign feeling.

"Here in Paotingfu there has never been a more cordial relationship between foreigners and Chinese in the ten years since I first came to China than there is now. I know that our Chinese associates would feel sorry to have us leave now. The present revolution is much more widespread, as far as extent of territory is concerned, than the Boxer uprising of 1900; but while in many places there is very strong feeling against the unfair treatment of China by various foreign powers, it is only occasionally that this feeling manifests itself in personal animosity against individual representatives of any of the nations concerned who are living in China."

Louise H. Grieve, M.D., Formerly of the Marathi Mission, Reveals the Missionary Mind

"You know how one's heart is on the field to which one has given one's best. I loved the Hindus, the Brahmans, and the low castes, but I had a special love for the Moslems. I had full liberty to teach their women what I wanted to. A number of the men were studying the Gospels, as a number of the Brahmans were, secretly. I believe they have more reverence for Christ than many in this country, and many put their faith in Him as God and Saviour. I have often been an honored guest in their homes.

"Satara is a 'hard place.' All these years missionaries have lived and labored and died there with few converts. But the seed, broadcast so faithfully, still lives. God's word cannot die. And some day some voice will call and it will spring into life. I have wondered: would that voice be Gandhi's. But he needs a clearer vision. But it must be one of their own people. No foreigner has ever penetrated, or ever will, the heart and mind of a Hindu.

"And so I tried to give them the Gospel without comment. Christ understands the Oriental as we cannot, and they understand Him better than many of us do."

Concluded on page 239

MISSION NEWS

THE NAGPADA NEIGHBORHOOD HOUSE

The Nagpada Neighborhood House, as the community house, Bombay, has been named, was opened in February. The leading Indian official presided. The foremost Brahmin social leader made the principal address and gave a very acute analysis of the way in which Christianity goes beyond Hinduism in its idea of a God who goes out to His children in love. In one week 1,700 people used the building.

KYOTO CHURCHES CELEBRATE

Last year the Doshisha was celebrating its semi-centennial. This year comes the semi-centennial of the Kyoto churches. The first church was organized in the home of Rev. Dwight W. Learned, the second at Dr. Neesima's a week later, and the third, at the Doanes', on the other side of the river from Dr. Learned's. The First Church became the church of the school girls; the Second, the Doshisha Church, and the Third Church moved over into the center of the city and took the name of Heian, meaning "Peace." This last-named church has never received help from either mission or station, and now has a very attractive church building on the central avenue. Among the charter members of this church was Dr. Ebina, who spoke at its fiftieth anniversary, celebrated the first of December. Other speakers on the program were Dr. Harada and Mr. Matsuyama, who had so important a part in the translation of the Bible into Japanese.

ECONOMICS AND RELIGION

One of the lay-evangelists working in the city of Aleppo reports that he talks with about six hundred persons a month, but that the need there requires that he should see two thousand! The number of conversions for 1926 was much larger than in 1925, and he attributes this very definitely to improved economic conditions among the workers. Weaving, he said, that paid only ten cents to the worker last winter, now pays thirty cents, and the opening of new markets in the South and East is giving fresh hope. People who say that the church has nothing to do with the economic life of men might do well to think about this little incident.

BIBLES IN CZECHOSLOVAKIA

About 45,000 copies of the Scriptures have been sold in Czechoslovakia this past year. This includes the work of colporteurs and sales from the repository. The population being about 14,000,000, this means approximately one copy for every 300 of the population.

DIGGING IN AT SALONICA

On March 25, Greek Independence Day, Mr. Dana Getchell, Treasurer of the American Board in Salonica, signed a contract on behalf of the Anatolia College, whereby 1,000 square meters of land were purchased for the mission in the name of the college. The land bought is slightly above the plain on which the college is at present located, and has a fine view of the sea, Olympus, and a good part of the city. City water is available, and there will be a well on the grounds. It is hoped that building will be begun soon, so that the Getchells will have a residence for their family by fall.

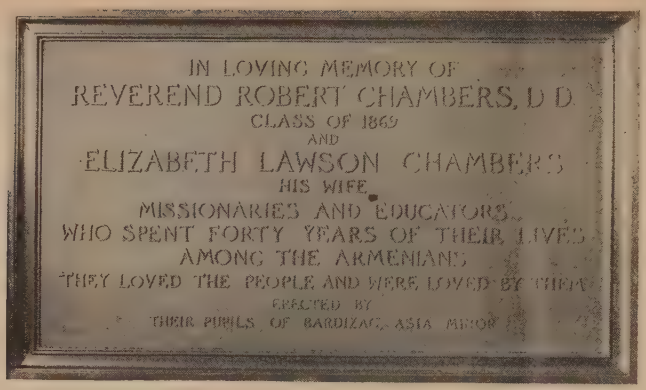
Miss Margaret A. Smith, evangelistic worker in Tunghsien, has recently taken trips into that field, finding it even more peaceful than the Peking field. On one trip she found in the compound of the Fragrant River country church "a number of especially bewitching Chinese children, and if any of you have dressed dolls for Chinese children, I tell you, you couldn't send a doll to any one who would bestow on it more love and care. We hear of anti-foreign feeling in many parts of China, but I can only see an increasing friendliness and understanding in the audiences to which I speak. After two years of terrified plannings and hurried fleeings before the marching feet of gray hordes, they are starved for a song, a story, a play, a something that will bring into life again the ideal which all hearts crave and which war seems to smash or to smother."

Rev. Charles Storrs and family arrived in Seattle March 28, on furlough, and are now in Philadelphia. They are taking their furlough a year early "to be ready for a quieter China in September, 1928." At Shaowu they felt that the peak of the trouble with bandit soldiers and reds of the Nationalists had been passed . . . but that international questions could be better solved without missionaries living and working at interior posts under "treaty rights," and that their Chinese Christian friends should be left to work out their salvation without the handicap of "imperialistic foreigners." "We have definitely given full administrative control of most mission enterprises," he reports, "into the hands of the Chinese Christians. We trust them to make good; you home friends must trust them to make good in the new major rôle."

Photo by W. E. Hawkes

A View of Mt. Olympus

As seen by the missionaries of Salonica, where Anatolia College is rehabilitating itself and the Thessalonica Institute is serving as a model farm school.


IN LOVING MEMORY OF
REVEREND ROBERT CHAMBERS, D D
CLASS OF 1869
AND
ELIZABETH LAWSON CHAMBERS
HIS WIFE
MISSIONARIES AND EDUCATORS
WHO SPENT FORTY YEARS OF THEIR LIVES
AMONG THE ARMENIANS
THEY LOVED THE PEOPLE AND WERE LOVED BY THEM
ERECTED BY
THEIR PUPILS OF BARDIZAG, ASIA MINOR

A tablet was recently presented to the Princeton Theological Seminary by alumni and former students of Bithynia High School, Bardizag, Turkey, as a token of their "undying love for their principal, teacher, and friend, the late Dr. Robert Chambers, and for his wife, Elizabeth Lawson Chambers, missionaries of the Board in Turkey from 1879 to 1914. A duplicate of the tablet has been placed in Queens University, Kingston, Ontario. The unveiling and dedication at Princeton took place on March 31. The tablet is in Stuart Hall.

THE HEART OF THE WORK IN WEST INDIA

Ahmednagar, South India, is the heart of the Christian work of all Western India. Here are the union training institutions, used by all. Here, and in the districts about, lives the large Christian community from amongst whom Christian leaders for all Western India are drawn. Rev. Alden H. Clark, who was called back to Ahmednagar by the death of Dr. Henry Fairbank, says that the most striking change he found after two years' absence was the very great increase in alert, efficient Indian Christian leadership.

THE ZUMBRO HOSTEL

The new Zumbro Memorial Hostel has been opened and forms a very much needed part of the American College, Madura, South India. It is a home for seventy-two students, has twenty-four rooms, with three students to a room, and is cool and comfortable to dwell in. It is a memorial erected to honor the late Rev. William M. Zumbro, who was for twenty-two years principal of American College. This hostel stands as an expression of the appreciation of students, old and new, and of friends outside the college, for the life and services of Mr. Zumbro.

BY THE GOOD HAND OF THE LORD UPON US

"By the good hand of the Lord upon us, the printing of the Bible has been moving on," writes Miss Baldwin, one of the missionaries holding the fort at Kusaie, Caroline Islands. The Old Testament is completed, and it is hoped maps and binding machine will soon be forthcoming from Boston, with which to finish the matter of assembling. Bibles in the native languages are in great demand, and the supply continues to be inadequate.

Dr. and Mrs. Chambers

ENROLLMENT BY RELIGIONS IN THE PASUMALAI INSTITUTIONS

Seminary student body, 100 per cent Christians; Training School, 73 per cent Christians, 25 per cent Hindus, 2 per cent Muslims; High School, 66 per cent Christians, 32 per cent Hindus, 2 per cent Muslims; Model School, 53 per cent Christians, 45 per cent Hindus, 2 per cent Muslims; Trade School, 98 per cent Christians, 2 per cent Hindus, and no Muslims.

OUT OF THE WAY MADURA?

The Millers at Pasumalai, Madura, South India, deny that all the folks in the missionary field are quite out of the world. To back up this statement, they say that within a comparatively brief space of time they have had visits from the Crown Prince and Princess of Sweden; Bishop Welsh, of Korea; Dr. and Mrs. Doremus Scudder, of Honolulu; Dr. and Mrs. Kilpatrick, of Columbia University; several missionary friends from China; Dr. and Mrs. Moton, from Tuskegee; and other visitors from Great Britain, America, and Australia. All three Ministers of the new Government of Madras have visited Madura, and Pasumalai was favored with a visit from the Minister of Education, Dr. Subbarayan.

FRIENDLY RELATIONS AND A TRUE CHRISTIAN SPIRIT

The South African Deputation to India made a good impression and, in turn, received a favorable one. The members were tremendously impressed with India and the high intelligence and fair-mindedness of the Indian people. "Too often the Western nations judge the peoples of Asia by the few coolies they have met in their own cities," writes Rev. Mr. Miller, of Pasumalai. "India, China, and Japan have a civilization that has borne the test of time, and it is too much to expect them to be willing to accept dictation from peoples whose ancestors were barbarians when their own peoples had achieved a very high degree of culture. What is wanted is friendly relationships and a true Christian spirit."

A CALL FROM THE LAND OF HUSS

The land of John Huss bids fair to become a vital center for evangelical Christianity. In Kladno, a mining city, with a full quota of Bolshevists, Mr. J. S. Porter, of the American Board Mission in Czechoslovakia, affirms, a call has come for a new hall for meetings. The congregations have long since overflowed from the present hall into the preacher's flat. The mission workers believe the problem can be solved by those who love the work.

MISSIONARY PERSONALIA

A Commission Service was held for Miss Ruby Phillips just a week before her marriage at Wellesley Congregational Church. Secretary Strong presented the Commission in behalf of the Board; Miss Bertha Morley, of the Turkey Mission, gave the welcome to the field; Secretary Bell offered the prayer of consecration, and also gave the address. A prominent layman, Mr. Benjamin W. Guernsey, spoke for the church, and the congregation had an opportunity to pledge its affection and loyalty in a beautiful responsive service, in which minister, missionaries, and people joined.

The engagement is announced of Miss Elizabeth Cairns, of Sholapur, to Dr. Stuart Carter Dodd, of Beirut, son of William S. Dodd.

Miss Lida Russell, of South Africa, has begun to care for the village Sunday school while Miss Brittenden is on furlough, and finds it fascinating work. She teaches in Inanda Seminary now, and has two classes before breakfast, the first class bell ringing at 6.45. Then for fifteen minutes she supervises the cleaning of the first floor of Lindley Hall. Her shortest day of teaching is five periods; the longest, ten periods. On Sunday she presides at the half-hour prayer meeting before breakfast in one of the buildings.

The Sofia Community House

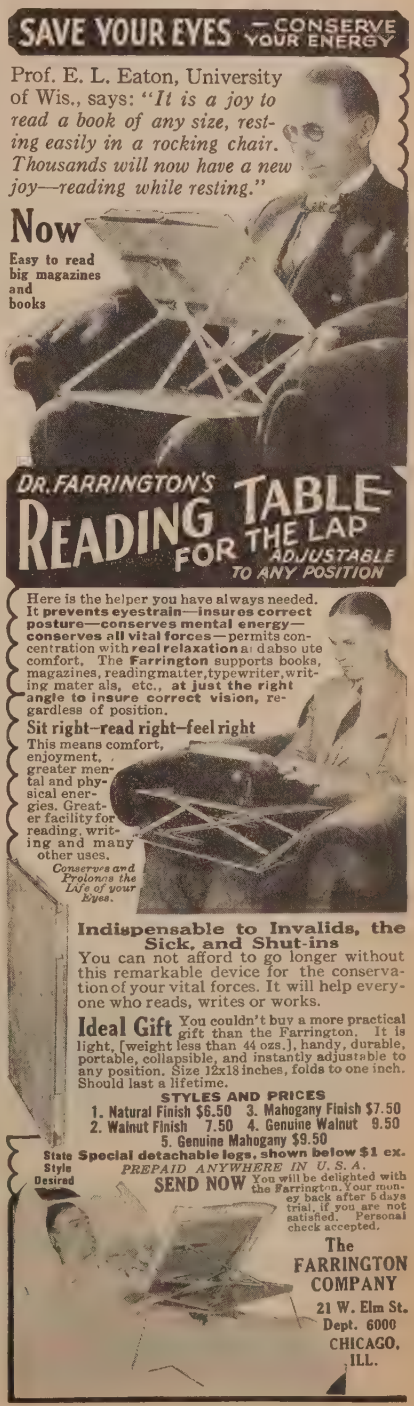
Rev. and Mrs. Raymond A. Dudley, arriving in New York the last of April, bring with them "not much in the way of the spices and perfumes and silks for which the ancient land of India has been famed; only a few samples of these things. But we bring a few pieces of rope, basketry, sewing, and carpentry as samples of work done by our 150 Boarding School children; we bring palmyra leaf books, and trinkets and household articles to illustrate the life of an ancient but rapidly changing civilization; we bring photographs of the people, their life, and our work among them; we bring priceless memories of friendships formed where East and West have met and toiled day in and day out, side by side, to the end that the New India may be a better India. And we bring with us a restless desire that can never be satisfied until once more we set foot on this land of our adoption."

Miss Janette Miller, of Bailundo, now on her way back to Africa, has made a strong and urgent plea for a school dormitory more nearly fireproof and stormproof than the present buildings of sundried brick with roofs of dried grass. Fires must not be built on the upper floors, no matter how cold the weather, for they endanger the lives of all. "It takes about five minutes for tons of grass six months dry to get a start. Our living house is in bad shape because of the excavations of white ants underneath, then floods turning these into a lake. The mud floors began to drop into the lake. Government authorities make our mud and grass houses a grave cause of offense, because they say that if we are doing a work worth their letting us stay in the country, we should be better housed."

Miss Florence Woodruff has been spending a year, in the middle of her college course, with her aunt, Mrs. Alma Woodruff, in Sofia, and has been teaching in the Grade School there. Her work has been composition, conversation, and every phase of language study with the Fourth and Fifth Grades, nature study with three grades, and gymnastics and games with all the children. She sends the accompanying snapshot of the Community House in its present stage of completion.

Dr. John Howland's birthday and the founding of the Colegio Internacional, Guadalajara, Mexico, fall upon the same day of the month. The college celebrates the double anniversary by gathering as many of the former students as possible together for a dinner at the college, and for a popular reunion at night. This year Assembly Hall was dedicated in his honor and a large photograph of him was unveiled by his former pupils.

Rev. and Mrs. Samuel Leger feel that there is a great opportunity and need in Foochow which they can help to meet now. Their only worry or strain has been from the great pressure brought to bear by their friends to get them to leave. They are not a bit nervous, and are convinced that the danger in remaining is only a minor one.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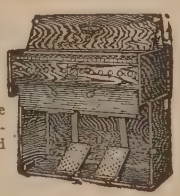
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MISS UNA J. MINTO, of Bailundo, on returning to her station, found herself very soon even more overwhelmed with work than she had expected, owing to the lack of a matron and an influx of guests. The constant care of seeing after the daily rationing of the girls, as well as of the looking after their compound life, has been a burden which she had not anticipated in the degree she has been compelled to take it up. But it has been rewarding, too, in a closer fellowship with the girls, "who are all very lovable and dear."

MR. JENNINGS, of International College, is coöperating with a committee of public-spirited Turkish leaders in the program and administration of a very interesting community work in Smyrna. The activities already developed include a clinic and home for infants and small children, physical education work with schools, a playground program, and classes in languages and commercial subjects. An interesting eagerness to contribute funds for such work has been met with on the part of trade guilds, business firms, and individuals.

MR. LOUIS B. FRITTS, formerly of our Ceylon Mission, later of the Mexico Mission, is in charge of the entire department of Extension Teaching of the University of Oklahoma. He has 676 pupils enrolled in credit classes, in addition to those in non-credit or service courses, travels about 1,500 miles a month, and looks after an office besides. He is trying to do everything possible to establish bonds of sympathy between our great Southwest and the neighboring country to the south. President Bizzell of the University is to be the special lecturer for the Summer School at Mexico City.

The Silver Wedding anniversary of REV. and MRS. BURNELL OLDS, of Okayama, was remembered pleasantly by the church people and other Japanese friends, as well as by members of the mission. It fell on a Sunday, the pastor told the Sunday school children about it, and Mrs. Olds made them a little speech. After church, the two were called up on the platform, one of the deacons made a short address and presented them with a tiny silver basket from the church. The Hakuaikai gave them a beautiful little lacquer box containing ten new silver fifty sen pieces. The W. C. T. U. and the Women's Club also remembered them.

REV. EDWIN KELLOGG and family of Shaowu arrived in this country in April and will spend some months in Oregon. REV. DEAN WICKES and family have gone to Korea and will come home on furlough from there.

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SO OUR MISSIONARIES WRITE

Concluded from page 234

Miss Una J. Minto, of Bailundo, Writes of Golden Rule Sunday in Her School

"I told the girls about Golden Rule Sunday and the work which many try to help by not eating so much on that one day. I said that that might be one way in which they could help if they wished, but that I would not bring up the subject again. They might talk it over among themselves, and if they wished to do anything about it, could tell me later of their own accord.

"So one day one girl came very shyly to say that they had talked it over and 'We all want to help the orphan children. Give us less food on that day.' I had really been rather ashamed of myself after I thought it over, for it did not seem quite right to even suggest giving up food by these girls who are not overfed, and I had half hoped they would forget about it.

"Now, after a week of mush, greens, and potatoes, beans are a real treat for the Sunday relish with mush. Can you quite realize what it meant to give up that beloved dish, as they chose to do, and contentedly take mandioc leaves again in its place? The five-gallon tin of beans costs about twenty *escudos*, and the girls use only half a tin. But they have agreed to sell the half tin and send the money to the orphans. It really touched my heart to see their eagerness to give something which they liked themselves. Their fifty cents is sent, with many prayers, for the orphan children.

"As to the beans which I bought from them, I feel almost as David did when he poured out as a sacrifice to the Lord the water which the men had brought him. I shall add them to the hungry store Mr. Childs gives out to the needy."

Recalling Faithful Lives

The story of how the Congregational Church in Glen Ridge, N. J., recalls through the ministry of flowers the lives and years of service of missionaries who died during the year 1926, or retired from active service, comes to the editor, with a copy of the note inserted in the church calendar of March 27:—

"The flowers today are given in memory of the faithful missionaries of our American Board who died during 1926, as follows: Rev. Watts O. Pye, China; Rev. Edward W. Felt, India; Rev. Henry Fairbank, India; Rev. Leroy F. Ostrander, Bulgaria; Mrs. M. R. Trowbridge, Turkey; Mrs. Emma D. Smith, China; Inez L. Abbott, Bulgaria; Lena M. Dickinson, Turkey; also of ten retired missionaries.

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O God, to us may grace be given,
To follow in their train."

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Of the missionaries leaving North China, MRS. SHEFFIELD is to stay a year in Honolulu; MRS. STELLE is to spend the summer there; MARGARET SMITH is to spend the summer with her father; MARIETTA LUM, with her sister; ALICE HUGGINS will spend it at home. ESTHER NELSON has completed her term of service; MRS. SHAW, MRS. CROSS, MRS. HUMMEL, and their children, went to Korea.

DR. JOHN WRIGHT BUCKHAM, of the Pacific School of Religion, Berkeley, Cal., completed in March a series of twenty lectures at the School of Religion, Athens. DR. EDWARD I. BOSWORTH, of Oberlin, is delivering the spring lectures at the same school. Their central theme is "The Christian Religion and Human Progress."

MR. RAYMOND L. HIGHTOWER left for home on February 9, after two and a half years' work in Foochow. "He has been 100 per cent successful as a teacher and as a man," writes one of his colleagues. "In the trying situation of the past month he has been a tower of strength, steady, calm, courageous, ready to be of any help. He has given himself as if he were a full member of the mission."

THE CHRONICLE

ARRIVALS FROM THE FIELD

April 7. In San Francisco, Cal., Rev. and Mrs. F. F. G. Donaldson, of Foochow; Miss Grace M. Boynton, of Peking; and Miss Viva B. Searles, of Tientsin, China.

April 25. In New York, Rev. and Mrs. William H. McCance, of Satara, India.

April 29. In New York, Rev. and Mrs. Raymond A. Dudley, of Tirumangalam, South India.

SAILINGS FOR THE FIELD

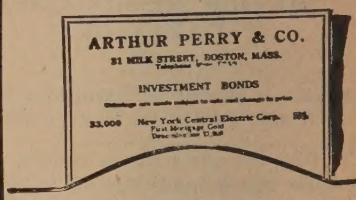
April 13. From New York, Miss Janette E. Miller, returning to West Central Africa Mission.

May 7. From Providence, R. I., Mrs. Paul E. Nilson and two children, with Mrs. Julia W. Fischer and Miss Elthelwyn Fischer, Mrs. Nilson's mother and sister, to join Turkey Mission.

ARRIVALS ON THE FIELD

February 14. In Cagayan, Mindanao, P. I., Miss Florence L. Fox, returning to the mission.

March 18. In Kobe, Japan, Rev. William L. Curtis, D.D., returning to the mission.



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BIRTHS

March 4. In Galangue, West Africa, a son, to Mr. and Mrs. Samuel B. Coles.

DEATHS

March 29. At Hartford, Conn., Mrs. Margaret W. Green, aged 90 years, widow of Dr. Samuel Green, formerly of Ceylon Mission.

REV. GEORGE T. WASHBURN, D.D.

Rev. George T. Washburn, D.D., at the age of ninety-five, entered into rest on April 20, in the home of his son, David S. Washburn, of Meriden, Conn. No missionary of the American Board in South India ever laid broader or deeper foundations, nor has any missionary in that field been more highly honored and loved by the Indian people. Even though he retired from active service twenty-seven years ago, he exerted a real influence in India to the day of his death.

He was born in Lenox on September 5, 1831, graduated from Lenox Academy, Williams College, and Andover Seminary, and sailed on January 1, 1860, to join the Madura Mission of the Board. After ten years of general missionary service, he was set aside for educational work, wherein he remained for thirty years. From the institutions founded by him have come industrial, trade, academic, normal, and theological training schools; especially those of Pasumalai and the American College at Madura.

On his ninety-fifth birthday a tablet in memory of him and his wife was unveiled in Washburn Hall, Pasumalai, but he will best live on in the minds and lives of those in all parts of the Madura Presidency who revered and honored him.

Dr. Washburn's funeral was held in the First Congregational Church of Meriden, the pastor, Dr. Albert J. Lord, officiating, assisted by Pres. J. J. Banninga, of the Union Seminary at Pasumalai. The burial took place in his old home town of Lenox, Mass.

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